L' exemplaire filmé fut reproduit grâce à la générosité de:

Anglican Church of Canada General Synod Archives

Ce titre a été microfilmé avec l'aimable autorisation du détenteur des droits:

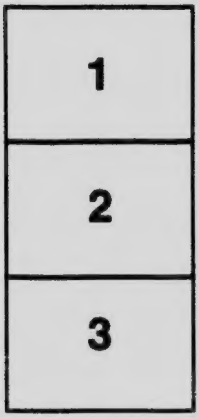
Margaret A. Clarke, Mary G. Coleman, Pym Dye, Charles King

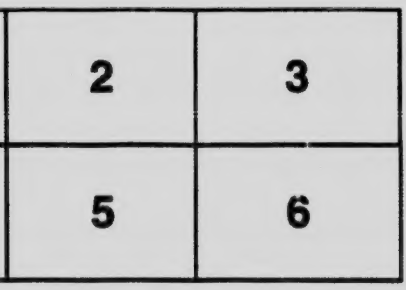
Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

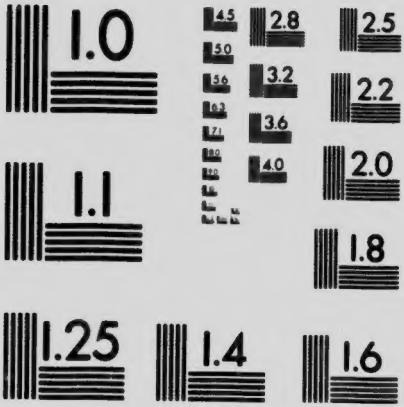
Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole → signifie "A SUIVRE", le symbole ▼ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.







MICROCOPY RESOLUTION TEST CHART
NATIONAL BUREAU OF STANDARDS
STANDARD REFERENCE MATERIAL 1010a
(ANSI and ISO TEST CHART No. 2)

The Destiny

of the

Church in Canada

Being the Sermon Preached by

The Rev. Harold G. King

Rector of St. Paul's, Vancouver

Before the

Synod of the Diocese of New Westminster

Wednesday, June 10, 1914.

(The Eve of the Festival of St. Barnabas)

Price - 10 Cents

After Paying Cost of Publication, all Profits will be given to the Mission Fund of the Diocese.

ANGLICAN CHURCH OF CANADA
GENERAL SYNOD, ARCHIVES

General Synod
of the
Church of England
in Canada

Church House Toronto

Accession
Number .....
from R K Naylor
July 1953

Faithfully yours,
Harold S. King.

MM54
K378

THE DESTINY OF THE CHURCH IN CANADA.

Acts iv., 36—"The son of consolation."

This affectionate title, given by his companions to the Apostle St. Barnabas, finds its evident explanation in the 24th verse of the 11th chapter of the same Book, where we find the illuminating comment, "He was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord." In the traits that went to make up the strong character of St. Barnabas may we not find the attributes necessary in our time and circumstances to enable us to fulfil our God-intended purpose of existence, and to put one step forward (even the step of the span of our lives), the Kingdom of God upon earth, for St. Barnabas was one of

"Those whose bright faith makes feeble hearts grow stronger,
And sends fresh warriors to the great campaign,
Bids the lone convert feel estranged no longer,
And wins the sunder'd to be one again"?

I. How was Barnabas one of God's great builders?

(1) The first recorded testimony to his character relates that "Joses, who by the apostles was surnamed Barnabas (which is, being interpreted, The son of consolation), a Levite, and of the country of Cyprus, having land, sold it, and brought the money and laid it at the apostles' feet." In his open-eyed sense of God's

ownership of himself, he gave all he had and all he was, a glad, willing sacrifice unto the Lord. Money, energies, opinions, prejudices, and all that most men cling to, Barnabas either consecrated to new and better uses when these uses became apparent, or discarded when seen to be unworthy to offer to his divine Master: Thus **self-sacrifice** was the first note of his apostleship.

(2) When the erstwhile persecuting, but now converted, Saul came to Jerusalem and would "join himself to the disciples," Barnabas it was who allayed their fears and relieved their doubts of the convert's discipleship. "You do not like him—you are afraid of his orthodoxy—you say that his traditions are so different from yours, and hence must be wrong—you think that because he did not always walk with you, and you do not quite understand his methods of working, that he is to be shunned. But I know him—I know that God has touched him, and is touching others through him; I know that the zeal with which he once persecuted you has now been turned into a strong, steady stream that will energise the world for God. You remember only the bad that was in him—I know the good that was hidden underneath and has now come to the surface." Herein Barnabas proved himself a living embodiment of the ministry of reconciliation, a ministry that can never show itself in any man until he manifests this Barnabas-like trait of abounding **charity** towards his fellow-workers.

(3) These marks of self-sacrifice and charity brought forth in Barnabas a clear **wisdom** in thought and action that made him one of the foundation rocks of the early Church. Though, through human frailty, he made mistakes at times, his loving zeal and penetrating judgment made him a wise Master-builder for God in the infant days of His Church.

II. **Nearly two thousand years have passed away,** but the self-sacrificing, loving wisdom of St. Barnabas is as much needed in our generation as when the "son of consolation" won the commendation of the "peace-makers" in the days when the Church of our fathers was only "as a grain of mustard seed."

(1) **Self-sacrifice** must mark our conception of the Church. For what **is** the Church? Surely not a man-made society which we may join or leave at our own sweet convenience; but rather an actual,, visible and efficient Divinely-instituted organization; its members all those whom His providence brings to the doorway of baptism; and its government such as was sketched out and set in motion by the Lord Himself and His Apostles. And what is the Church of England but our national branch of that same historic Church, keeping from the earliest days of our race the continuity of the "Apostles' doctrine and fellowship," neither adding thereto nor deducting therefrom; the Church of the British Empire, whose ministers are responsible to their God for the spiritual welfare of **all** souls within their allotted jurisdictions, and not merely those who accept and recognize their authoritative ministry? Does not that tremendous conception of the Church call for a careful distinction on our part between principle and prejudice, and for a "Self-denying Ordinance" indeed, more searching and eliminating than that by which Cromwell purged his army before victory could rest upon his banners? Yes, an unblinded vision of the Body of Christ calls for great sacrifice of selfish opinion.

(2) With Barnabas of old, **charity** should be the predominant note of our Churchmanship. A keen French observer, De Maistre, has said (if I may give a rough translation of his words): "If ever Christians come together, as everything urges them to do, it seems

that the movement must come from the Church of England." Standing as we do between the hard centralization and over-government of Rome and the almost unrestricted license of ultra-Protestantism, it behooves us to win both sides by a manifestation of loving brotherhood in our own Communion. One of the often unnoticed things of Scripture is the evidence of the self-sacrificing, loving harmony that marked the early Church, as, for instance, the fact that the names of the first deacons (appointed after the complaint of the Grecian minority) were all of Greek origin, not of the Hebrew majority. How often in our day do we find a majority choosing a committee or "slate" from the ranks of their opponents? The old observation that won so many for God, "See how these Christians love one another," has never been superseded as the only sure influence to attract the world. If the Church of England is to fulfil her God-given destiny and become the rallying-ground for Christendom, it can only be when the policy of brotherly love among all her members is more evident than the too frequently observed policy of fratricide.

(3) As with Barnabas, so with us, **self-sacrifice** and **charity** are the only seeds that will bear fruit in a **wise** development of the work of God entrusted to our care. Recognizing the Church as being adaptable to all ages and conditions, catholic in its elasticity as in its chronology, we can take up without fear of losing a grasp of essentials the pardonable boast of St. Paul, "Brethren, I count not myself to **have** apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." As to fundamentals touching the truth of the Holy Trinity, the character and life of our Lord, and the divine institu-

tion of His Church, there can be no forgetting, there can be no compromise; but about non-essential methods of presenting these truths surely the statesmanlike utterance of the present Archbishop of Canterbury may well guide us: "We ought surely to be able to say in the twentieth century what we do want, and not merely to find some explanation of what other people said or wanted 230 or 350 years ago."

I may know little of conditions on the Pacific Coast, but I do know something of the history of the Church in Canada, the beloved land of my birth and I do know that internal dissensions in the Body of Christ (and the neglect of the many for the favoured little group who shared our littlenesses have been largely responsible for the many secessions from that Body, and I have a clear vision of possibilities in this new province, where all is virgin soil, and where we have an opportunity, perhaps for the last time on this continent, to show the Church of England at her best, the true focus and gathering point for all Christendom, Catholic and Protestant.

III. **But this glorious vision** is not to be consummated by action of committee, legislation of Synod, preaching of sermon or publication of book. It is an intensely personal and individual thing. It depends upon you as single units, clerical and lay. It requires in the life of each one of you the qualities of Barnabas, self-sacrifice, charity and the resulting wisdom.

(1) By **self-sacrifice** in this instance I mean sacrifice of selfish motives, spiteful opinions and personal gratification, to God the Holy Ghost. Some of you have been ordained, most of you have been confirmed. You believe that you believe. God has given you the Holy Ghost. But now He says

to each one of you, "Have ye **received** the Holy Ghost since ye believed?" And, O merciful Father, how many of us must acknowledge, as we contemplate our petty meannesses one toward another, our neglect of obvious duty to nurse a narrow prejudice, "We have not so much as heard whether there be any Holy Ghost!" The dear Lord said to Nicodemus, "We speak **that** we do **know,** and testify **that** we **have seen;** and ye receive not our witness"—and, if the Christ Himself had to confess to failure, how shall the world receive **our** witness who are confessedly so far from His level of love? Surely not until we show by our outward lives that we "do **know**" and "**have seen**" the Christ of God can we do anything to draw all men unto Him.

(2) **Charity** must be the keystone in the arch of our character. God has given to our communion particularly, I believe, the ministry of reconciliation. And the Gospel of Christ is a gospel of love and loving usefulness. The Almighty Creator has given you your life to be filled with usefulness. Rest, amusement, recreation are to be used only as times of refreshing for increased usefulness. Every time you do a loving thing you set the clock forward and make the world better; every time you cause the slightest annoyance or distress to others you set the clock back and are not doing a useless thing, but an actually harmful thing, because for that moment the world would have been better had you **not** been in it. You must be either constructive or destructive, you cannot be merely obstructive.

"O **use** me, Lord, use even me,
Just as Thou wilt and when and where;
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share."

(3) Joyous **self-sacrifice** and unbounded **charity** will breed **wisdom** of policy and action that alone can lift our Church out of the common but erroneous acceptance of her position as one of the Protestant sects and bring a universal acknowledgment of her true dignity as the Holy Catholic Church of the British Empire. "Ye are the salt of the earth." Salt to be antiseptic in killing disease germs must be **used.** Salt in a barrel is of no use to anybody. It must be brought into contact with that which is to be purified. Likewise we members of Christ's Body are called to be by our lives purifying **salt.** Men have been **saying** creeds too long, explaining and defending dogmas they do not **vitally know.** Christ must live again in men and women who will themselves take up and make the real Christ-life. Then the world will be won, for character is **caught,** not **taught.** The commonest thing in the world is the **giving of advice,** and the most impotent; the least common is the **incarnation of advice,** but it is resistless.

And so I would say to you, my dear brethren, my fellow-labourers in God's vineyard, my comrades under Christ's banner, signed with the same sign of the same Cross—go back to your homes, your places of business, your parishes and missions, to plow your lonely furrow for God—no, not a **lonely** furrow, for God Himself will be with you to plant the seed and nourish it in the soil turned up by your efforts. And do not be afraid of results if you do your duty. What one **ought** to do is always **safe** to do. Do not waste your precious time finding fault with the way others may be doing God's work, but resolve by the grace of God that everyone in your own parochial surroundings may be led by your example to find their spiritual life in their Mother Church and yours.

Feel the mighty tug of reality—God's real purpose for you and His Church. Then you will live a glowing, living life, steady under all circumstances. The day a man becomes a champion and an example of the righteousness of God, he influences, rules, leads. He counts for more than any other man; he weighs more; by the force of eternal gravity, he is more. Through him the religion of God becomes redemptive, ennobling, compelling. The life of God is lived once more among men, His Kingdom is set up in the earth, and the will of God that man may not perish is done. The living of that Christ-life is possible. **I** can do it—**you** can do it! All God asks is, "Have faith in your faith."

VANCOUVER, B.C.
MOORE PRINTING CO., LTD.
1914